

RECEIVED

APP 27 1921

Mr. Speer

Stanley White

April 26, 1921.

Mr. Speer  
BUILDING.

You will be interested in reading the accompanying note from Lobenstine. Lobenstine of course would rejoice in such an interpretation of Mr. Blackstone's opinion. I think, therefore, that one should take it with just a little grain of salt but at the same time it would indicate that there were those closely related to the problem who did not agree with this attack that is being made upon the Board.

Very sincerely yours,

Stanley White

SW/S

From	J.W. Lowrie	Sep. 16, 1920
"	??? to Rev. W.M. Hayes	Oct. 22, 1920
"	John Kelman	Oct. 21, 1920
"	John Kelman	Nov. 3, 1920
"	Ed Lobenstine	Dec. 30, 1920
"	Allan Sutherland	Feb. 12, 1921
To	Members of the Presbyterian Social Union	Feb. 9, 1921
From	Allan Sutherland	Feb. 19, 1921
"	William T. Ellis to Pres. Soc. Union	Feb. 12, 1921
"	D.J. Flaming	March 21, 1921
"	C.L. Boynton	Mar. 11, 1921
"	Laura Y. Buckal... to Mrs. Hill	Mar. 15, 1921
"	A.A. Fulton	Mar. 16, 1921
"	F.W. Bible	Mar. 17, 1921
"	Lowry Davis	Dec. 23, 1920
"	Allan Sutherland	Mar. 31, 1921
To	Rev. J. Walter Lowry	Apr. 23, 1921
From	Stanley White	Apr. 26, 1921
"	James O. Buswell	May 10, 1921

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Shanghai, 20 Museum Rd Sept. 16. 1920  
R. E. Spear Secy - 156 5<sup>th</sup> Ave. New York City

Dear Robert - We have arrived safely on the  
Empress of Asia Sept. 12<sup>th</sup> after an uneventful  
and on the whole restful voyage -

Mr. Drammond was taken with ~~acute~~ appen-  
dicitis two or three days before reaching Yokohama  
and we providentially were able to have him  
removed by ambulance to Yokohama General Hospital  
where at 7<sup>30</sup> Am next morning Dr. Spear  
the Superintendent of the adjoining U. S. Naval  
Hospital assisted by another foreign and  
a Japanese physician and by ~~a~~ trained  
nurse - an English woman - performed the operation

I was there for 45 minutes but was  
obliged to leave before they finished to catch  
the steamer about to sail. A telegram to  
Nagasaki two days later reported Mr. D.  
"doing favorably but not out of danger"

I am enclosing the only copy  
at this time available (as the steamer sails in one hour)  
of the record of the initiation of a  
new movement at Kuling last summer



2

in the <sup>for</sup> ~~interest~~ of the conservation <sup>and confirmation</sup> of evang-  
elical teaching in the missionary force out  
here. Please disregard my notes upon it;  
they have no significance. ~~at least at present.~~

Nor ~~I have~~ I during these three days ~~of~~  
in Shanghai subscribed to it. As you  
know I am thoroughly in sympathy  
with it, if it be kept out of eschatological  
entanglements and controversies. It

initiates a <sup>(of the respective adherents)</sup> ~~triumph~~ ~~of the~~ ~~triumph~~ ~~of~~ funda-  
mentally antagonistic ~~conceptions~~ conceptions of the

<sup>origin,</sup> ~~the person~~ ~~and~~ <sup>the supreme achievement</sup> ~~of~~ the Lord Jesus Christ,  
as well as of the Christian Scriptures. Their ~~validity~~ <sup>validity</sup> and authority -  
and of the way of life thro Christ that  
are held by ~~the~~ men prominent in the churches  
~~of~~ of the West and consequently by missionaries  
from those churches who are out here.

It was and is an irrepressible conflict,  
and the sooner it is on, in my judgment,





4.

I will take no step without definite prayer and the counsel of wise evangelical men and will of course do all in my power to prevent the movement from generating personal animosities which it is so liable to do, and which would tend to nullify all its possible <sup>spiritual</sup> achievements.

In your letter of May 21 there was a postscript dated June 8<sup>th</sup> which contained the record of a Board action later than the letter date - May 21 - We found difficulty in looking up the item referred to in the postscript which we have been obliged if the postscript had been a separate letter with its own date or if the <sup>main</sup> letter had been dated with the date of the postscript, or the first page of the letter had contained a note that it contained a postscript of June 8<sup>th</sup> date.

Please excuse pencil -  
 Miss Pitch is mostly typing other letters  
 and in any case I desire you to  
 have this communication privately  
 and unofficially -

My stay at home ~~was~~ brought a great  
 physical refreshment and not the  
 least of the other enjoyments of  
 the days was my intercourse  
 with you and my refreshment  
 from your sermons -

Yours affectionately

J. W. Rawie



Please return to JWL  
20 Museum Rd  
Shanghai

MEMORANDUM RE ORIGIN, ORGANIZATION, AND AIMS OF  
THE BIBLE UNION OF CHINA.

For several years there has been a growing concern in the minds of many missionaries of various denominations because of the teaching of destructive critical views of the Bible which has been gradually introduced into some mission centers in China. The conviction has been <sup>deepening</sup> (growing more and more) <sup>profound</sup> that those who accept the whole Bible as the revealed word of God and emphasize the Atoning Sacrifice of Christ should unite their efforts in <sup>maintaining</sup> (strengthening) <sup>and proclaiming</sup> the position of the Christian fundamentals and protect the Chinese Church from those who would assail <sup>the same</sup> this position. <sup>or be indifferent to them</sup>

During the 1920 Kuling Convention it was discovered that without any previous conference or comparison of views several men of different missions and denominations were thinking and working along the same line, i.e., to formulate some [common] statement acceptable to all who stand for the Bible in its entirety <sup>and</sup> to which they could <sup>stand</sup> subscribe, thus banding themselves together <sup>for</sup> [in the interest of] the conservation of sound doctrine.

On Sunday, August 1st, eighteen or twenty men <sup>met</sup> by mutual <sup>agreement</sup> understanding, ~~met~~ and appointed a small committee. This Committee issued a call for a public meeting of those desiring "to take definite steps towards strengthening the position, in mission work, of Christian fundamentals as emphasized during the Convention."

At this meeting, a larger and more representative committee was appointed, to draw up a "statement of fundamentals and program for a permanent organization." After a day of prayer, set apart for this special object, this committee brought in its report, which was adopted by the public meeting. At this public meeting, no less than one hundred and fifty enrolled as members of the association. At a called meeting of the membership held the same evening to organize the association, it was decided to make the movement national in its scope, and the following resolution was unanimously adopted:

"That at this first meeting of those on Kuling who have felt constrained to band themselves together in a movement towards the conservation in mission work of the fundamentals of the Christian faith, we most cordially extend the invitation to join with us in this movement to all our fellow missionaries throughout China. While this movement is primarily a missionary organization, we also welcome to membership all other Christians, foreign and Chinese.

"We have elected a Committee Ad Interim of thirty members whose first duty is to extend this invitation and send with it information as to the origin, aims, and program of the movement, to every Protestant missionary in China. This Committee has also been asked to arrange for an early ballot from the whole membership for the election of a National Committee of one hundred to carry into effect the items of the program. From this Committee of one hundred, shall be chosen an Executive Committee of fifteen and the officers of the association, namely, Chairman, two Vice-Chairmen, a Secretary and a Treasurer."

In response to a unanimous request from the Committee Ad Interim and members of The Bible Union of China on Kuling, The Friends Mission has released Rev. W. R. Williams to give part of his time to promoting the work of the Union as its temporary General Secretary. All correspondence regarding The Union should be addressed to him at Luho, via Nanking.

The following constitute the Committee Ad Interim:

- S' Rev. Henry M. Woods, D.D.; Presbyterian Church in U.S.A. (South) Hwaiianfu, Ku., *Chairman Committee Ad Interim, Chairman Sub-committee on Literature.*
  - L' Rev. J. Wallace Wilson, London-Missionary Society, Hankow, *Vice-Chairman*
  - W' Rev. W. H. Watson, Wesleyan Methodist, Yungchoufu, Hun., *Vice-Chairman Chairman Sub-committee on Evangelism.*
  - F' Rev. W. R. Williams, B. A., American Friends, Luho, Ku., *Secretary*
  - S<sup>2</sup> Rev. Lowry Davis, M.A., Presbyterian Church in U.S.A. (South) Kashing, Ku., *Principal Middle School, Treasurer.*
- 
- C' Rev. C. F. Blom, Swedish Mission in China, (C. I. M.) Theological Seminary, Yuncheng, Sha.,
  - F<sup>2</sup> Miss Esther Butler, Superintendent American Friends Mission, Nanking, Ku., *President Board of Trustees, Union Women's Bible Training School*

Please return to J.W.D.  
20 Museum Rd  
Shanghai

# THE BIBLE UNION OF CHINA.

## STATEMENT

1. PURPOSE. We, the undersigned, are constrained to band ourselves together as an association "to contend earnestly for the faith which was once for all delivered unto the saints."

2. BASIS. This "faith" we hold to have been revealed in the Holy Scriptures of the Old and New Testaments, whose integrity and authority as the inspired Word of God we ~~entirely~~ <sup>most fully</sup> accept. The fundamental doctrines of this "faith" we hold to be set forth in the Apostles' Creed, accepted <sup>interpreted</sup> according to its original and obvious meaning.

3. CAUSE FOR ACTION. We note with <sup>profound regret or</sup> anxiety the <sup>diabolic</sup> divisive character of much of the recent teaching in certain theological seminaries of the West. We feel that the state of both the Christian and Non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible. We are convinced that this is no time to sit quiet or even to pray and work merely in private while we allow the entrance of teachings which are <sup>deluding</sup> dividing the Christian body and leading many to doubt the foundations of Truth and accept in their stead an <sup>unauthorized and utterly insufficient</sup> social Gospel.

We, therefore, present the following program:

### 4. PROGRAM.

1. PRAYER—To unite in prayer that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals, and a fresh realisation of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of Missionary work.

2. BIBLE—To promote the circulation, reading and study of the Bible, trusting that its Divine Author will use this movement <sup>to promote belief in</sup> as a testimony to its integrity and authority, and <sup>to stimulate the spiritual life, which is the natural outcome of such beliefs,</sup> and the <sup>practical</sup> undependent expression of that life in Christian doing.



3. LITERATURE—To prepare and circulate literature and text books, witnessing to the fundamental truths of the Bible.

4. PERSONNEL—To present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the word of truth.

To help in finding and securing the election, upon the faculties of our Christian institutions, of such men and women as will uphold the Christian fundamentals.

5. EDUCATIONAL INSTITUTIONS—To arrange for deputation work and occasional lectureships looking to the convincing presentation of the fundamentals of the Christian faith; and to make these available to Christian educational institutions, thus helping to counteract by positive teaching any attempts to influence, by text books, or otherwise, students and church leaders towards beliefs and activities contrary to sound doctrine.

6. THEOLOGICAL EDUCATION—To maintain sound teaching in theological seminaries and Bible schools and <sup>exclude destructive</sup> ~~prevent divisive~~ influences in the same, especially <sup>concerning</sup> ~~on~~ such cardinal truths of the Bible as are now being attacked, e.g., Miracles and the Atoning Sacrifice of Christ, and to seek means by which able exponents of the "faith" may <sup>have access to</sup> ~~reach~~ the present and future leaders of the Chinese Church.

7. REPRESENTATION—To ensure that those who faithfully uphold the principles herein set forth may be adequately represented on mission and union committees and in other movements and organizations.

To secure the appointment by missions, churches and <sup>a just proportion of</sup> ~~and~~ <sup>other</sup> organizations of such delegates to the proposed National Christian Conference of 1921 as will most faithfully uphold the standards herein set forth and otherwise influence the Conference in the interests of evangelical truth.

8. EVANGELISM—To promote all measures for the deepening of the devotional, evangelistic, and missionary spirit in all Christian enterprises.

- C<sup>2</sup> Mrs. H. H. Curtis, China Inland Mission, Kiangtsing, Sze.
- P<sup>1</sup> Rev. Charles H. Derr, Presbyterian North, Hengehowfu, Hunan.
- VE<sup>1</sup> Rev. C. Newton Dubs, D. D., Superintendent of United Evangelical Mission, Liling, Hunan. *Chairman Sub-committee on Personnel.*
- C<sup>3</sup> Miss S. J. Garland, C.I.M., Shanghai (Kansu). Secretary Phonetic Promotion Committee, *Chairman Sub-committee on Bible.*
- P<sup>2</sup> Rev. G. L. Gelwicks, Presbyterian Church in U.S.A. (North) Hengehowfu, Hunan.
- B<sup>1</sup> Mr. W. Gillan, Brcthren Mission, Sinchanghsien, Ki.
- S<sup>3</sup> Rev. James R. Graham, D.D., Presbyterian South, Tsingkiangpu, Ku. *Chairman Sub-committee on Prayer.*
- CP<sup>1</sup> Mrs. J. C. Griffith, Canadian Presbyterian, Changte, Honan.
- CM<sup>1</sup> Rev. T. C. Ibbotson, Church Missionary Society, Siangtan, Hunan.
- S<sup>4</sup> Rev. W. F. Junkin, D.D., Presbyterian Church in U.S.A. (South) Sutsien, Ku.
- C<sup>4</sup> Miss Margaret King, C. I. M., Yangchow, Ku.
- C<sup>5</sup> Rev. R. A. McCulloch C. I. M., Antung, Ku.
- S<sup>5</sup> Rev. W. C. McLaughlin, Presbyterian Church in U.S.A. (South) Haichow, Ku.
- X<sup>1</sup> Mrs. A. G. Parrott, Shanghai. Secretary-Treasurer Door of Hope.
- S<sup>6</sup> Rev. D. W. Richardson, Presbyterian Church in U.S.A. (South) Nanking, Ku. Professor. Nanking Theological Seminary, *Chairman Sub-committee on Theological Education.*
- Co<sup>1</sup> Rev. E. G. Tewksbury, Shanghai. General Secretary China Sunday-school Union. *Chariman Executive Committee.*
- P<sup>3</sup> Rev. T. N. Thompson, Presbyterian Church in U.S.A. (North) Ichow, Sung.
- C<sup>6</sup> Miss V. M. Ward, China Inland Mission, Shucheng, An.
- L<sup>2</sup> Rev. J. S. Wasson, London Missionary Society, Huangpci, Hupeh.
- S<sup>7</sup> Rev. Hugh W. White, D.D., Presbyterianin Church U.S.A. (South) Yencheng, Ku.
- M<sup>1</sup> Rev. W. F. Wilson, B.A., Methodist Episcopal, Nanking, Ku. Principal Nanking University Middle School, *Chairman Sub-committee on Educational Institutions.*
- S<sup>8</sup> Miss A. R. V. Wilson, Presbyterian Church in U.S.A. (South) Hangehow, Che.
- S<sup>9</sup> Rev. S. I. Woodbridge, D.D., Presbyterian Church in U.S.A. (South) Shanghai. Editor Christian Intelligencer, *Chairman Sub-committee on Representation.*

The Executive Committee is constituted as follows:

Rev. E. G. Tewksbury, <i>Chairman</i>	Rev. W. H. Watson
Rev. W. R. Williams, <i>Secretary</i>	Rev. J. Wallace Wilson
Rev. Lowry Davis	Rev. W. F. Wilson
Miss S. J. Garland	Rev. S. I. Woodbridge
Miss Margaret King	Rev. Henry M. Woods
Mr. Gilbert McIntosh	

South Pres. 9	China Inland 6	Canada Presb 1
China Miss 2	North Pres 3	Church Missy 1
Wesleyan 1	United Evangel 1	General 1
French 2	Brethren 1	Comptrol 1
		Method Epai 1

**Note:**—The members of this Committee Ad Interim were chosen not by missions but because of their being on Kuling and able to begin work at once. It should also be stated that they stand committed to the principles of the association in their individual capacity, not in any representative capacity as members of missions or other organizations.

This union is committed to a positive, constructive program. We are not setting about to hunt for false teaching, but when such comes to light, we are not prepared to conceal its presence from those who ought to know. It is our desire to make the committees of this union, clearing houses where those who accept the whole Bible may inquire with confidence for suggestions regarding text books, Christian literature, and other matters pertaining to the conservation and promotion of evangelical truth.

The members of this union desire to work in hearty cooperation with other union movements which tend to the upbuilding of the Church of Christ in China. The fact that many of its members and officers are now serving on union committees and hope to continue so to do is sufficient proof of this. Since, however, these union agencies claim to represent and aspire to help forward the whole Christian body, fairness demands that the <sup>evangelical</sup> conservative element in that body be adequately represented <sup>therein</sup> in the counsels of these movements.]

We ~~wish it to be distinctly understood that we~~ do not doubt that many who ~~cannot bring themselves to~~ <sup>do not now</sup> join this Union are in practical agreement with us in all essential matters and we do not impugn their motives <sup>in hesitating to unite with us,</sup> of any who do not join. There may be some who feel that they can sufficiently safeguard their churches and institutions through the existing mission and union agencies. But indisputable facts prove that ~~divisive~~ <sup>destructive</sup> teachings <sup>destructive to the work of God</sup> have entered some of the institutions which we have helped to found and to which we are expected to send our students; and that moreover, many of these students have thereby been led to doubt or neglect some of the most vital and saving elements of the faith which has been committed to our trust [and thereby] <sup>so that</sup> the very message they are called upon to proclaim has been robbed of much of its efficacy. <sup>while regretting the necessity of maintaining this organization purpose</sup> So far from ~~being~~ <sup>being</sup> divisive in its nature, we claim that this organization will tend to ~~true~~ <sup>ing</sup> union, in that it ~~is not~~ <sup>not</sup> merely unites those who would do a common work, but makes <sup>ing</sup> as a basis for union of effort, a common faith in the fundamental truths revealed in the Inspired Word of God.

a deep and wide

delete



*John Helman*

RECEIVED



THE ESSEX  
MADISON AVE. & 56TH STREET  
NEW YORK

October 21, 1920.

Dear Dr. Speer:-

Allow me to thank you very cordially for this. It is an extraordinary document, and I am looking for still further amazements when I receive your next. You may trust me not to make undue use of it, but I think it is of supreme importance that the fact of such a thing existing should be known to those who can be trusted.

With cordial regard and many thanks,  
Yours ever sincerely,

*John Helman*

STATEMENT ADOPTED BY A GROUP OF MISSIONARIES ON KULING

THE ORGANIZING COMMITTEE PRESENTS THE FOLLOWING REPORT:

1. PURPOSE. We, the undersigned, are constrained to band ourselves together as an association "to contend earnestly for the faith which was once for all delivered unto the saints."

2. BASIS. This "faith" we hold to have been revealed in the Holy Scriptures of the Old and New Testaments, whose integrity and authority as the inspired Word of God we most fully accept. The fundamental doctrines of this "faith" we hold to be set forth in the Apostle's Creed, accepted according to its original and obvious meaning.

3. CAUSE FOR ACTION. We note with anxiety the divisive character of much of the present teaching in certain theological seminaries of the West. We feel that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible. We are convinced that this is no time to sit quiet or even to pray and work merely in private while we allow the entrance of teachings which are dividing the Christian body and leading many to doubt the foundations of Truth and accept in their stead an incomplete "Social Gospel."

We, therefore, find ourselves compelled to take concerted action without which we lack adequate means of safeguarding our churches and the institutions on which we are expected to depend for the training of students.

4. PROGRAM. To this end we desire:

- (1) To unite in prayer that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals, and a fresh realization of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching which has been blessed of God since the beginning of missionary work.
- (2) To promote the circulation, reading, and study of the Bible, trusting that its Divine Author will use this movement as a testimony to its integrity and authority.
- (3) To prepare and circulate literature and textbooks, witnessing to the fundamental truths of the Bible.
- (4) To represent to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the word of truth.
- (5) To help in finding and securing the election, upon the faculties of our Christian institutions of such men and women as will uphold the Christian fundamentals.
- (6) To watch carefully against any attempts to influence, by textbooks or otherwise, students and church leaders towards beliefs and activities contrary to sound doctrine.



- (7) To maintain sound teaching in theological seminaries and Bible schools and prevent divisive influences in the same, specially on such cardinal truths of the Bible as are now being attacked, e.g., Miracles and the Atoning Sacrifice of Christ, and to seek means by which able exponents of the "Faith" may reach the present and future leaders of the Chinese Church.
- (8) To ensure that those who faithfully uphold the principles herein set forth may be adequately represented on mission and union committees and in other movements and organizations.
- (9) To secure the appointment by missions, churches and organizations of such delegates to the proposed National Christian Conference of 1921 as will most faithfully uphold the standards herein set forth, and otherwise influence the Conference in the interests of evangelical truth.
- (10) To promote all measures for the deepening of the devotional, evangelistic, and missionary spirit in all Christian enterprises.



John Helman



THE ESSEX  
MADISON AVE. & 56<sup>TH</sup> STREET  
NEW YORK

RECEIVED  
NOV 5 1920  
Dr. Speer

November 3, 1920.

Dear Dr. Speer:-

I am greatly indebted to you for the sight of the enclosed and for the permission to copy them. Now that Johnston Ross and Fosdick are going out to China and Japan I fancy we should really be able to do something to counteract any unfortunate effects of these curious movements.

I believe the foolishness, which was dignified by the name of wit in your surprising report from Japan on Monday, consisted in the very mild joke which I made when presented with an ancient Buddha shrine. It was to the effect that I could well understand their mistaking me for a pagan, and providing me with the appropriate means of worship, as they had seen me so frequently burning incense up and down the streets of Karuizawa. It was a jest which turned the edge of some unnecessary criticism about the number of cigars I burned in public.

Thank you very warmly for your cordiality and kindness, and believe me,

Yours most sincerely,

John Helman

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MEMORANDUM RE ORIGIN, ORGANIZATION, AND AIMS OF

OCT 26 1920

Mr. Speer

THE BIBLE UNION OF CHINA.

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At this meeting, a larger and more representative committee was appointed, to draw up a "statement of fundamentals and program for a permanent organization." After a day of prayer, set apart for this special object, this committee brought in its report, which was adopted by the public meeting. At this public meeting, no less than one hundred and fifty enrolled as members of the association. At a called meeting of the membership held the same evening to organize the association, it was decided to make the movement national in its scope, and the following resolution was unanimously adopted:

“That at this first meeting of those on Kuling who have felt constrained to band themselves together in a movement towards the conservation in mission work of the fundamentals of the Christian faith, we most cordially extend the invitation to join with us in this movement to all our fellow missionaries throughout China. While this movement is primarily a missionary organization, we also welcome to membership all other Christians, foreign and Chinese.

“We have elected a Committee Ad Interim of thirty members whose first duty is to extend this invitation and send with it information as to the origin, aims, and program of the movement, to every Protestant missionary in China. This Committee has also been asked to arrange for an early ballot from the whole membership for the election of a National Committee of one hundred to carry into effect the items of the program. From this Committee of one hundred, shall be chosen an Executive Committee of fifteen and the officers of the association, namely, Chairman, two Vice-Chairmen, a Secretary and a Treasurer.”

In response to a unanimous request from the Committee Ad Interim and members of The Bible Union of China on Kuling, The Friends Mission has released Rev. W. R. Williams to give part of his time to promoting the work of the Union as its temporary General Secretary. All correspondence regarding The Union should be addressed to him at Luho, via Nanking.

The following constitute the Committee Ad Interim:

Rev. Henry M. Woods, D.D.; Presbyterian Church in U.S.A. (South) Hwaiianfu, Ku., *Chairman Committee Ad Interim, Chairman Sub-committee on Literature.*

Rev. J. Wallace Wilson, London Missionary Society, Hankow, *Vice-Chairman*

Rev. W. H. Watson, Wesleyan Methodist, Yungchoufu, Hun., *Vice-Chairman Chairman Sub-committee on Evangelism.*

Rev. W. R. Williams, B. A., American Friends, Luho, Ku., *Secretary*

Rev. Lowry Davis, M.A., Presbyterian Church in U.S.A. (South) Kashing, Ku., *Principal Middle School, Treasurer.*

---

Rev. C. F. Blom, Swedish Mission in China, (C. I. M.) Theological Seminary, Yuncheng, Sha.,

Miss Esther Butler, Superintendent American Friends Mission, Nanking, Ku.,  
President Board of Trustees, Union Women's Bible Training School



- Mrs. H. H. Curtis, China Inland Mission, Kiangtsing, Sze.
- Rev. Charles H. Derr, Presbyterian North, Hengchowfu, Hunan.
- Rev. C. Newton Dubs, D. D., Superintendent of United Evangelical Mission, Liling, Hunan. *Chairman Sub-committee on Personnel.*
- Miss S. J. Garland, C.I.M., Shanghai (Kansu). Secretary Phonetic Promotion Committee, *Chairman Sub-committee on Bible.*
- Rev. G. L. Gelwicks, Presbyterian Church in U.S.A. (North) Hengchowfu, Hunan.
- Mr. W. Gillan, Brethren Mission, Sinchanghsien, Ki.
- Rev. James R. Graham, D.D., Presbyterian South, Tsingkiangpu, Ku. *Chairman Sub-committee on Prayer.*
- Mrs. J. C. Griffith, Canadian Presbyterian, Changte, Honan.
- Rev. T. C. Ibbotson, Church Missionary Society, Siangtan, Hunan.
- Rev. W. F. Junkin, D.D., Presbyterian Church in U.S.A. (South) Sutsien, Ku.
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- Rev. W. C. McLaughlin, Presbyterian Church in U.S.A. (South) Haiehow, Ku.
- Mrs. A. G. Parrott, Shanghai. Secretary-Treasurer Door of Hope.
- Rev. D. W. Richardson, Presbyterian Church in U.S.A. (South) Nanking, Ku. Professor. Nanking Theological Seminary, *Chairman Sub-committee on Theological Education.*
- Rev. E. G. Tewksbury, Shanghai. General Secretary China Sunday-school Union. *Chairman Executive Committee.*
- Rev. T. N. Thompson, Presbyterian Church in U.S.A. (North) Ichow, Sung.
- Miss V. M. Ward, China Inland Mission, Shucheng, An.
- Rev. J. S. Wasson, London Missionary Society, Huangpci, Hupch.
- Rev. Hugh W. White, D.D., Presbyterian Church U.S.A. (South) Yencheng, Ku.
- Rev. W. F. Wilson, B.A., Methodist Episcopal, Nanking, Ku. Principal Nanking University Middle School, *Chairman Sub-committee on Educational Institutions.*
- Miss A. R. V. Wilson, Presbyterian Church in U.S.A. (South) Hangchow, Che.
- Rev. S. I. Woodbridge, D.D., Presbyterian Church in U.S.A. (South) Shanghai. Editor Christian Intelligencer, *Chairman Sub-committee on Representation*

The Executive Committee is constituted as follows:

Rev. E. G. Tewksbury, <i>Chairman</i>	Rev. W. H. Watson
Rev. W. R. Williams, <i>Secretary</i>	Rev. J. Wallace Wilson
Rev. Lowry Davis	Rev. W. F. Wilson
Miss S. J. Garland	Rev. S. I. Woodbridge
Miss Margaret King	Rev. Henry M. Woods
Mr. Gilbert McIntosh	

**Note:**—The members of this Committee Ad Interim were chosen not by missions but because of their being on Kuling and able to begin work at once. It should also be stated that they stand committed to the principles of the association in their individual capacity, not in any representative capacity as members of missions or other organizations.

This union is committed to a positive, constructive program. We are not setting about to hunt for <sup>unscriptural</sup> false teaching, but when such comes to light, we are not prepared to conceal its presence from those who ought to know. It is our desire to make the committees of this union, clearing houses where those who accept the whole Bible may inquire with confidence for suggestions regarding text books, Christian literature, and other matters pertaining to the conservation and promotion of evangelical truth.

The members of this union desire to work in hearty cooperation with other union movements which tend to the upbuilding of the Church of Christ in China. The fact that many of its members and officers are now serving on union committees and hope to continue so to do is sufficient proof of this. Since, however, these union agencies claim to represent and aspire to help forward the whole Christian body, fairness demands that the Conservative element in that body be adequately represented in the counsels of these movements.

We wish it to be distinctly understood that we do not doubt that many who cannot bring themselves to join this Union are in practical agreement with us in all essential matters and we do not impugn the motives of any who do not join. There may be some who feel that they can sufficiently safeguard their churches and institutions through the existing mission and union agencies. But indisputable facts prove that divisive teachings have entered some of the institutions which we have helped to found and to which we are expected to send our students; and that moreover, many of these students have thereby been led to doubt or neglect some of the most vital and saving elements of the faith which has been committed to our trust and thereby the very message they are called upon to proclaim has been robbed of much of its efficacy.

So far from being divisive in its nature, we claim that this organization will tend to true union, in that it not merely unites those who would do a common work, but makes as a basis for union of effort, a common faith in the fundamental truths revealed in the Inspired Word of God.

# THE BIBLE UNION OF CHINA.

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## *Tentative* STATEMENT

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1. PURPOSE. We, the undersigned, are constrained to band ourselves together as an association "to contend earnestly for the faith which was once for all delivered unto the saints."

2. BASIS. This "faith" we hold to have been revealed in the Holy Scriptures of the Old and New Testaments, whose integrity and authority as the inspired Word of God we most fully accept. [The fundamental doctrines of this "faith" we hold to be set forth in the Apostles' Creed, accepted according to its original and obvious meaning.]

3. CAUSE FOR ACTION. We note with anxiety the divisive character of much of the recent teaching in certain theological seminaries of the West. We feel that the state of both the Christian and Non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible. We are convinced that this is no time to sit quiet or even to pray and work merely in private while we allow the entrance of teachings which are dividing the Christian body and leading many to doubt the foundations of Truth and accept in their stead an incomplete "social Gospel."

We, therefore, present the following program:

#### 4. PROGRAM.

1. PRAYER—To unite in prayer that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals, and a fresh realisation of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of Missionary work.

2. BIBLE—To promote the circulation, reading and study of the Bible, trusting that its Divine Author, will use this movement as a testimony to its integrity and authority.



3. LITERATURE—To prepare and circulate literature and text books, witnessing to the fundamental truths of the Bible.

4. PERSONNEL—To present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the word of truth.

To help in finding and securing the election, upon the faculties of our Christian institutions, of such men and women as will uphold the Christian fundamentals.

5. EDUCATIONAL INSTITUTIONS—To arrange for deputation work and occasional lectureships looking to the convincing presentation of the fundamentals of the Christian faith; and to make these available to Christian educational institutions, thus helping to counteract by positive teaching any attempts to influence, by text books, or otherwise, students and church leaders towards beliefs and activities contrary to sound doctrine.

6. THEOLOGICAL EDUCATION—To maintain sound teaching in theological seminaries and Bible schools and prevent divisive influences in the same, especially on such cardinal truths of the Bible as are now being attacked, e.g., Miracles and the Atoning Sacrifice of Christ, and to seek means by which able exponents of the "faith" may reach the present and future leaders of the Chinese Church.

7. REPRESENTATION—To ensure that those who faithfully uphold the principles herein set forth may be adequately represented on mission and union committees and in other movements and organizations.

To secure the appointment by missions, churches and organizations of such delegates to the proposed National Christian Conference of 1921 as will most faithfully uphold the standards herein set forth and otherwise influence the Conference in the interests of evangelical truth.

8. EVANGELISM—To promote all measures for the deepening of the devotional, evangelistic, and missionary spirit in all Christian enterprises.

En-route to Kashing,

Fri. night, Oct 22nd, 1920

Rev W.M. Hayes, D.D.

Shanghai,

Dear Doctor Hayes,

I was at the Missionary Home till 6:40 p.m. and then had to take my train. Sorry to miss having a talk with you over the present situation. Our newly organized Kashing Presbytery is small, compact and homogeneous. The attitude as far as I can discover, is every member is Conservative in theology, Progressive in method. We are already feeling the effects of the so called "Revival of Buddhism" reimported apparently from Japan. Also, Atheistic Materialism claims to be the only adequate explanation of the Universe in the new half-baked "Science" of many of the Chinese Government Schools.

There is need for Conservatism, as Dr F.L. Patton said at the Centenary Conference of Princeton Seminary not that of Ignorance, nor of Inheritance nor of Interest Prejudice, but the calm, cool assured conviction of matured scientific study.

After watching this section of the mission field, I fail to find any of the radical or extreme liberal type of missionary staying in EVANGELISTIC work as long as twenty years. Nearly all of them it appears either go back home for some reason or other, or get side-tracked to other lines of effort. What gives me most uneasiness is to feel that this type is apparently trying to get control of or entrenched in our educational institutions.

I could wish that the translation of Orr's Bible Encyclopedia might be a basic reference book from the Conservative standpoint, but it seems to me that it would be well to have an annual, compact supplement (like Appleton's) keeping it up to date. Yours sincerely,

*From a member of the So. Presb. Mission*



Louise Davis

RECEIVED

1920

M-5000

Kashing, China.

December 23, 1920.

My dear Friends:-

This is to greet you with Christian love and joy and hope from China at this Christmastide. Let us never forget that Asia gave us the Star of Bethlehem, the Babe in the manger, and the song of the Angels.

It is with much pleasure that I take advantage of the Correspondence Department of our gracious Executive Committee at Nashville to send you these lines. Herewith a few more "bits" for use in the pulpit, in the Sunday school, Christian Endeavor, in boy scout meetings, in the kindergarten. We use Wade Smith's "Little Jetts" with a great effect.

Mrs. Winsborough is to speak to 258 Kashing High School boys next Thursday. Also to 16 teachers.

[We celebrate the 20th. anniversary of the Kashing High School December 27. One thousand students have studied in the school. The ordained men in the newly erected Kashing Presbytery are graduates (or former students) of our school. The school leads the thousands of Kashing city students in campaigns for famine relief, sanitation, moral uplift, and in winning souls for Christ.

The volunteer Band of 17 members supplies workers for NINE different preaching places.]

The alumni are sending a delegation next Monday to celebrate the 20th anniversary and will play our foot-ballo team a match game.

One of our most spiritual teachers recently made a startling talk at chapel by dressing a boy in his father's suit of armor used during the Manchu Dynasty and using this as a vivid illustration of Ephesians chapter 6.

2 [One hundred sixty eight of our students carry pocket Testaments supplied by the McCallie School, Chattanooga, Tennessee, and form the largest Pocket Testament League in Asia (as far as we have any statistics)]



I had a most thrilling Bible lesson on the city wall. We recited the story of Jericho's walls. Just as we finished a company of soldiers passed by blowing modern cornets. The boys all cried out, "The trumpets of Joshua!" About the same time the R.R. engine gave a terrible blast, sounding like the shouts of Israel! That lesson will never fade from the boys' minds.

3 [Recently one of my Bible students in discussing purity and Christ's power wrote the following; "So, I believe and depend in Jesus Christ as my best Friend and Lrd, and daily ask Him to give me might to conquer impurity. I am doing these things for I hope to be a Sir Galahad."

I teach the boys that Tennyson got his idea of Sir Galahad from Christ alone}

Pray for us and the revival we are longing for in our school in January. Write to us.

Yours in His service,

Lowry Davis.

Nashville, Tennessee.  
February, 1921.

Any letter with five cents postage, or postcard with two cents postage, addressed to Rev. Lowry Davis, Care Southern Presbyterian Mission, Kashing, Che, China, will reach him in due course of mail.

*The enclosed communication has come to this office with the request from the writer that it be forwarded at once to you.*

*EGBERT W. SMITH*

Kashing, Che, China,  
January 14, 1921.

∫

The Epochal Revival in Kashing High School.

4 [About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Kashing High School. This praying band continued to increase in numbers and enthusiasm. Thus preparation was made for the coming of a Mr. Chen, Chinese National Student Secretary of the Y.M.C.A. He is a product of the China Inland Mission of Wenchow, and a model young man. He believes in prayer and is filled with the Spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. ONE HUNDRED AND SIXTEEN students declared for Christ. Of these 45 have been formed into two special enquirers classes with a view to baptism within this month. In all the history of the school this is the most wonderful outpouring of God's grace. There remain now only a few dozen students out of 250 who have not declared for Christ.

Over 200 of these are now members of the Pocket Testament League. These testaments are furnished by the McCallie School, Chattanooga.

Yours in His service,

Lowry Davis,

Principal.

Nashville, Tennessee,  
February, 1921.

Any letter with five cents postage, or postcard with two cents postage, addressed to Rev. Lowry Davis, Southern Presbyterian Mission, Kashing, Che, China, will reach him in due course of mail.



THE CHINA CONTINUATION COMMITTEE  
OF THE  
NATIONAL MISSIONARY CONFERENCE, SHANGHAI, 1913

Offices:—5 QUINSAN GARDENS, SHANGHAI

Shanghai, December 30, 1920.

ED  
FEB 7 1921  
Mr. Speer  
Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City, N.Y.,  
U.S.A.

Dear Dr. Speer:-

I am delighted to learn from your letter of November 16th that there is a chance that you and Dr. Alexander may be able to visit China at the time of the National Christian Conference. You will have heard before this of the postponement of the Conference from the Spring of 1921 to the end of April, 1922. There were many reasons which led the Committee of Arrangements to take this action. Our Chinese friends especially felt that adequate preparation of the Chinese Church could not be made even for a meeting in the Fall, and we are finding the putting of the survey volume through the press a difficult matter and much slower than we had anticipated, so that if we are really to secure the benefit of the large amount of work done, there must be ample time for its publication before attempting to draw inferences from it in any such national gathering.

I hope that the postponement of the Conference will make it possible for you to arrange your journey so as to take China in on your way from rather than to Persia. We shall certainly be most happy to have you with us, and if at all possible, I hope you can plan to spend two or three months in China giving religious addresses to selected groups.

The time has come when in a number of the larger centers much good can be done by a series of addresses dealing with various aspects of the Christian message. We hope to be able to make good use of Hodgkin this next Spring, and are delighted to hear that Fosdick is to be out for the Kuling and Peitaiho Summer conferences. He will be here I fear for too short a time to make possible an arrangement for him to give addresses to Chinese young men. The opportunity for this work is very real, and the Christian Movement in China will be greatly strengthened if every year one or more of the strongest men that you can find at home can be sent out here. There should be some plan in regard to the order of selection of the men that come so that their messages may be cumulative in their affect. However, it may be difficult to arrange, and much good can be done by those of you who may be able to come even for limited periods, provided you are not too rushed for a series of meetings in the same place and for unhurried interviews with those who can be

reached in such meetings.

I wonder whether you will have a chance to get in touch with Tewksbury while he is in America. I hope you can, because he has been one of those most prominent in this present divisive movement along theological lines. Things have quieted down very much since he left the country. You will be interested in learning that Mr. Blackstone has found it impracticable to proceed with his plan for a Bible School in China or rather for three schools, for he was proposing one central school in Shanghai, with another in southwestern Shantung or northern Kiangsu and the other in the Wu Han district. The reason given is:

"It is with regret that I must inform you that the lack of concerted action and the division of opinion among those concerned on the field in regard to the new Bible College, has not had a good affect upon our constituency at home. The circumstances in relation to this, both at home and here, do not justify our continuing the project, at least for the present, so that it was thought best to cancel the meeting which was to be held in January for the consideration of the Bible School project".

Young Blackstone himself told me the other day that he has been opposed to this Bible Union Movement, although he recognized that probably the work which the Milton Stewart Fund has been doing has been one of the chief contributory causing leading to its organization.

With best wishes for the New Year,

Yours very sincerely,

*Ed Robertson*

ECL.LM



*Allan Sutherland*

RECEIVED  
FEB 14 1921  
Mr. Speer

## PRESBYTERIAN SOCIAL UNION OF PHILADELPHIA

February 12th, 1921.

Robert E. Speer, D. D.,  
156 Fifth Avenue,  
New York, N. Y.

*File*

My dear Dr. Speer:-

On January 24th, Dr. W. H. Griffith Thomas, spoke before the Presbyterian Social Union, on "Some Impressions of China", in which he made very serious accusations against a large percentage of the missionaries of all denominations, in that they were not doing definite evangelistic or spiritual work and that many of them were not definitely preaching the Word. I presume that you are more or less familiar with this address.

It has upset many of our members and the demand has been made upon the Executive Committee by our membership, that you be invited to address our Union at our next meeting, which will be held on Monday evening, March 28th, and we sincerely hope and pray that it will be possible for you to be with us. The program for this meeting was made sometime ago, and we invited Dr. Kelly, of Baltimore and Mr. Hedges of your own city. The other day we received word from Dr. Kelly that he had to go away for his health and would be unable to be with us, so that this leaves the evening open for you and Mr. Hedges. This seems to be providential. It will certainly be a rare opportunity for you to meet this serious accusation.

I would respectfully refer you for further information in regard to this controversy, to the issues of the SUNDAY SCHOOL TIMES, under date of February 5th and 12th, and also the PRESBYTERIAN, under date of February 10th, in which Dr. Thomas has attempted to answer some of the criticisms which have been made on his address. I am also enclosing a copy of the letter which was mailed to every member of the Union, and at the same time we had mailed a copy of the PRESBYTERIAN, of the 10th instant.

We would also be glad to learn of any missionaries who are here at the present time, or who may be on their way from China. Our own church, Tioga Presbyterian, has five of its members located at the present time in China; two as medical missionaries, - Dr. Harding, Mr. and Mrs. Judson and Mr. and Mrs. Laird of the Canton Christian College.

We shall be very glad to hear from you in regard to this, at your earliest convenience.

Very sincerely,

*Allan Sutherland*  
President.

AS/FVD



RECEIVED

FEB 14 1921

Mr. Speer

Philadelphia, Penna.,

February 9th, 1921.

TO THE MEMBERS

of the PRESBYTERIAN SOCIAL UNION:

The address of the Rev. W. H. Griffith Thomas, D. D., at the January meeting of the Social Union, made a profound impression.

To some it appeared radical and startling, indicating a missionary activity in China that was educational rather than evangelistic, and that some missionaries were not living and teaching those fundamental truths which the Evangelical-Orthodox Protestant Church holds most vital and sacred.

Others who have, with anxiety and disquietude, noted in recent years the impressions and influences born of higher criticism and modernism in Christian countries, realized with greater fear the peril and crisis which confronts the Church in heathen lands.

Although the program for the remaining meetings of the year has been substantially determined, and acceptances received from distinguished speakers for specific dates, your officers and Executive Committee of the Union are planning so that this burning question of world evangelization, especially as now undertaken by the Boards of our Protestant Churches in China and the Orient, - the personnel of the missionaries, their spiritual vision, and whether fundamental and saving truths are proclaimed, may be made plain and clear to the Union at an early date.

Very truly yours,

President.

ALLAN SUTHERLAND, PRESIDENT  
133 WITHERSPOON BUILDING

*Allan Sutherland*

LOUIS A. DAVIS, SECRETARY  
THE LAND TITLE & TRUST CO.

JAMES A. HAYES, TREASURER  
HAILEY BUILDING 1218 CHESTNUT STREET

## PRESBYTERIAN SOCIAL UNION OF PHILADELPHIA

February 19th, 1921.

Robert E. Speer, D. D.,  
156 Fifth Avenue,  
New York, N. Y.

My dear Dr. Speer:-

Your welcome letter of February 16th, was received yesterday, and we greatly appreciate your kindness in accepting our invitation for the March meeting of the Social Union.

We firmly believe that the address delivered by Dr. Thomas will result in arousing a renewed interest along missionary lines in the thoughts of many of our men, who have become somewhat indifferent, if only the right pressure is brought to bear at this time. I feel that you will have an unusual opportunity to do this when you address our Union.

I am taking pleasure in enclosing a letter which was written by William T. Ellis to Dr. Thomas, and a letter which he forwarded to the members of the Union; also a letter which our Executive Committee forwarded to every member of the Union. Should any question arise, I shall be glad to keep you informed.

I have inquired of the Rev. James Ramsay Swain and he states that up to this time, there has been no response made to the Presbytery by Dr. Thomas.

Very sincerely,

*Allan Sutherland*  
President.

AS/FVD

# PRESBYTERIAN SOCIAL UNION OF PHILADELPHIA

LOUIS A. DAVIS, SECRETARY  
THE LAND TITLE & TRUST CO.

Philadelphia, February 9, 1921.

To the MEMBERS

of the PRESBYTERIAN SOCIAL UNION:

The address of Rev. W. H. Griffith-Thomas, D.D. at the January meeting of the Social Union made a profound impression.

To some it appeared radical and startling, indicating a missionary activity in China that was educational rather than evangelistic, and that some missionaries were not living and teaching those fundamental truths which the Evangelical-Orthodox Protestant Church holds most vital and sacred.

Others who have, with anxiety and disquietude, noted in recent years the impressions and influences born of higher criticism and modernism in Christian countries, realized with greater fear the peril and crisis which confront the Church in heathen lands.

Although the program for the remaining meetings of the year has been substantially determined, and acceptances received from distinguished speakers for specific dates, your officers and the Executive Committee of the Union are planning so that this burning question of world evangelization, especially as now undertaken by the Boards of our Protestant Churches in China and the Orient, - the personnel of the missionaries, their spiritual vision, and whether fundamental and saving truths are proclaimed, may be made plain and clear to the Union, at an early date.

Very truly yours,

*Alvan Sutherland.*

President.



WILLIAM T. ELLIS  
SWARTHMORE, PA.

February 12, 1921.

Fellow-Members of The Presbyterian Social Union of Philadelphia:

I had hoped that the promised letter by the Executive Committee, which has now appeared, would make this one unnecessary. But it does not.

As you know, Dr. Griffith Thomas' address before the January meeting of the Union surprised us all; its sweeping attack upon the good faith and Christian work of our missionaries rather stunned most of our men. He should certainly either have said more or a great deal less. President Sutherland told me that he had received many telephone calls and letters in protest.

Obviously, something had to be done to challenge Dr. Thomas' attack upon our missionaries. I myself could not, in loyalty to the hundreds of faithful, devout and efficient missionaries of our own Church in China whom I have known in the midst of their work, remain silent under the amazing wholesale charges of Dr. Thomas. The missionaries are too far away to defend themselves: their reputation is in the keeping of the men whom they represent. So I at once took up the matter with President Sutherland, as he said others also were doing. My plea was that at the February meeting some representative of the Foreign Board should be heard, even if only for fifteen minutes: what sanctity have mere programme arrangements alongside of the honor and success of a cause for which we are vitally responsible?

It was also urged that a letter disavowing sympathy with Dr. Thomas' attacks should be sent to our membership straightway. You have received the letter, and you are yourself the best judge of its import.

With this preliminary statement, I merely enclose, as expressing my testimony, a copy of the letter which I wrote to Dr. Thomas the morning after his address, directly challenging the truth of his general charges.

Dr. Thomas and Mr. Trumbull went to China at the expense of the fund left by Mr. Stewart, of California, for the promotion of premillennial teachings. They went as special pleaders, with a peculiar conception of "orthodoxy". Reports from China say that their visit was as a wedge of division among the missionaries. I myself, as you may know, am a conservative of the conservatives in theology; yet I deeply deplore the misrepresentations and censoriousness and mischievousness which so frequently hide themselves under the cloak of "orthodoxy".

My purpose in sending this letter is to caution the members of the Union against accepting as the whole truth the uncorroborated statements of Dr. Thomas in attack upon our missionaries in China. So sweeping was his indictment that we must inevitably make choice between him and every representative of the Board whom we have in times past heard before the Union.

All the evidence I have ever been able to gather in China leads me to support the missionaries and the board, and to protest against Dr. Thomas' arraignment, as being unfair and misleading. This is no hour to hamstring the foreign missionary support and interest of our men. Because of the gravity of the case I have written bluntly, but only with an earnest desire to serve the enterprise which is the world's only hope.

Faithfully yours,

Wm T. Ellis

January 25, 1921.

Rev. W. H. Griffith-Thomas, D. D.,  
Germantown, Philadelphia.

My dear Dr. Thomas:

Among those who heard your address before the Philadelphia Presbyterian Social Union last night there was none who listened with greater interest than I; for all the men and places you named are personally known to me. Three visits to China have given me some familiarity with missionary conditions there.

And I must say, bluntly, that the sum total of the impression you conveyed to your audience was entirely contrary to my own knowledge of the facts - facts gleaned, you will permit me to say, over a much wider area than you covered and in personal contact with a greater number of missionaries on their own fields.

Indeed, in searching my mind for a possible explanation of your sweeping indictment of the Christian character of the present missionary enterprise in China, it occurs to me that the nature of your contact with groups of missionaries who already hold the peculiar views which you were sent out to propagate, may be the clue to your strange misapprehension of facts in the large and in proportion. I hope you will not think me uncharitable when I remind you that censoriousness toward fellow Christians is often, or usually, a characteristic of persons holding intensely the premillennial view of our Lord's return. Had you let the men know, last evening, the character of your own special mission to China I think there would have been a more general allowance made for your sweeping condemnations.

As it is, accepting you only as an honored expositor of the Word of God, many men were led to believe that your indictment of our missionaries means only that the Foreign Board has been obtaining the money of the churches on false pretenses; and misusing it after receiving it.

That, frankly seems to me to be the net of your address.

As you may know, if you chance to have seen my book, "Men and Missions" I champion heartily the right to fullest, freest criticism of all Christian agencies and Christian workers. I indulge in that liberty myself to an extent that perturbs some of my friends. But I insist as a prerequisite to criticism, that the critics facts shall be straight, and in proportion, and really representative. These elemental conditions of fairness your address did not seem to me to fulfill.

With assurances of personal good will, and an earnest entreaty that you canvass again the whole case before you repeat that deadly address, I am

Faithfully yours,

(Signed) WILLIAM T. ELLIS.



C. L. Boynton.

BOARD OF MANAGERS  
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SHANGHAI AMERICAN SCHOOL

AN AMERICAN SCHOOL FOR AMERICANS IN CHINA

KINDLY ADDRESS REPLY TO THIS LETTER TO

NEW YORK CITY

Room 1007- 347 Madison Ave, New York City

March 11, 1921

Dr R E Speer  
156 Fifth Ave  
New York City

Dear Dr Speer

It gives me pleasure to acknowledge the receipt of your letter of March 9th for the privilege it gives me of commenting upon the character of the missionary body in Shanghai and throughout China. I do not have exact figures before me, but my acquaintance with the details is sufficiently intimate to give the substantial truth. I shall deal first with the situation as regards the distribution of the missionary force in Shanghai and the character of their work.

[Dr Thomas is quoted as saying that there are 284 missionaries resident in Shanghai and only four of them are doing evangelistic work. As the statement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear.

What is a missionary? If any regular employee of a missionary society is a missionary, then the figure given is much too small for Shanghai. American societies alone, in 1918 employed 365, of whom there were 107 married couples, 37% single men and 112 single women. The British missionaries were nearly as numerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his home, or attends committee meetings, how much of a missionary is he? If a lady goes out burning with missionary zeal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the nurse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn.]

As the editor for five years of the DIRECTORY OF PROTESTANT MISSIONS IN CHINA I have frankly been compelled to evade the issue. The English Baptist Mission has said that the wife is not a missionary and hence should not be included in the list; others rule differently. Some societies bring Christian stenographers from abroad at missionary rates, where obtainable, by steamer and rail, and pay them a missionary wage, and tell them they are engaged in missionary work, and then when they are at the task, somebody who thinks the Lord is not honored by stenography tells them they are not missionaries, and there is heartburning. Others employ equally Christian ladies locally, and because employed locally they are stenographers only and not missionaries. The policy adopted in the Directory had to be an inclusive one for the sake of the convenience of those who wished to use such a Directory, not as a guarantee of the motives of those in the service. A further question arose: if a man left the employ of a mission organization, and thereafter donated his distinctly religious services, equalling in volume what was done be-



fore, he ceased to be a missionary and was erased from the lists, although he was doing as much evangelistic work as he ever had. Instances of this kind can be drawn, even more numerous from the staff of the China Inland Mission than from some esteemed less evangelical.

M [What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland. Not one of these men or women is employed to do evangelistic work, and their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching outside their office hours, and they enter actively into certain forms of church life in Shanghai.] Yet for statistical purposes not one of them is rated as being in evangelistic work. The work of the Northern Presbyterians is one of the oldest. There is maintained a large staff, carrying on the Mission Press, with a chapel and kindergarten, a high school for boys and a girls school, as well as a Bible School for women. Yet, with the possible exception of Dr Fitch, I understand that not one gives himself exclusively to evangelistic work wholly within Shanghai. Another illustration is the American Church (Episcopal) Mission, with and educational, medical, evangelistic and administrative staff of over fifty. An investigation made four years ago revealed the fact that of this immense number, not one was giving himself exclusively to evangelistic work in Shanghai among the Chinese. In addition to these enumerated there are the administrative staffs of the Southern Presbyterians, Southern Methodists, Southern Baptists, Northern Baptists, London Missionary Society, Christian Literature Society, and nearly a score of others. X

N This study of the field to which I referred, showed that at the time there was only one (not four) man in all Shanghai, giving his full time exclusively to evangelistic work among the Chinese within the limits of Shanghai, and even he was serving as the treasurer of his mission! This is ridiculous, but it shows the extremes to which one can go in narrowing a field of vision. [The solidest evangelistic work being done in China today, in my judgment, both in Shanghai and elsewhere, is being done in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by word of mouth. In spite of heavy administrative duties it is my opinion that not less than one-third of the energy of the missionary body in Shanghai must be considered as evangelistic with reference to the Shanghai field and more than a third of it evangelistic as related to the field outside Shanghai. Men like Bishop Bashford are essentially evangelistic even when engaged in missionary administration and their labors find their immediate fruit in the ministrations of other men. Even a statistical secretary, to bring it home to myself, has evangelistic opportunities every week which I trust I have not unduly neglected. The business manager of the school for American children is contributing to the ~~efficiency~~ efficiency of the man and the woman two hundred miles away who has committed his children to the School and who has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days "purely evangelistic work" would not make much progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at last reports to hand had about 25 pastors among the Chinese for a church of over 30 000 membership, a partial result of a "purely evangelistic policy").]

A further point of view that requires emphasis is the question as to the acceptability of the foreign preacher as compared with the Chinese in an old and "developed"



field such as Shanghai. But this you have not asked me to treat.

The conclusion on this is that it is possible to be literally correct in the kind of statement which Dr Thomas made, and yet entirely mislead as to the real situation. I myself could name but three men of whom it is alleged they were doing only evangelistic work; but I could name two hundred others whose output I should regard as essentially evangelistic, and I should only have begun the rounds.

The second point is more difficult still. What is a modernist and what are evangelical views? If unwillingness to subscribe to certain ancient creeds without any mental reservations is a sign of this, I fear there are many such among the missionary body. If the test were to be made from the angle of education, ~~there~~ is confessedly a large section of the missionary body sympathetic with the points of view taught in the theological institutions in which they were trained, Edinburgh, Glasgow, Aberdeen, Union of New York, University of Chicago Divinity School, Rochester and Newton, Yale, Hartford, Auburn and a score of others which might be named. These men were examined as to their beliefs and ordained by their respective denominational councils, some without reservations or protest, others against strong opposition, but passed by them and by the missionary societies they now represent. They are in general accord with the views of those who sent them and those who trained them.

A second test might be their attitude toward historical criticism of the Bible. There is a large and growingly influential group which might, in general terms, be said to accept the general position taken by the Hastings Bible Dictionary. It would be possible, but not profitable to give hundreds of illustrations of these. If that point of view is modernist and unevangelical, they must be ranked as such.

A third test would be their attitude toward the second coming of Christ. If to be (to speak mildly) somewhat skeptical of such pre-millennial views as are held by Dr Haldeman, or Dr Torrey or the Los Angeles Bible Institute generally, or the late A B Simpson and the Christian and Missionary Alliance leaders, is to be modernist and unevangelical, possibly half the missionary body would deserve the appellation. Their point of emphasis is placed elsewhere.

A Fourth test might be made on their attitude toward a so-called "social gospel". If an attitude of favor sufficiently strong to flavor their acts and preaching and teaching on this point is a sign of modernism or unevangelical character, there are many such, certainly hundreds if not thousands (say two) of the missionary body of nearly seven thousand members. A large majority of the more recent university graduates in mission service are of this type, and their typical leader of thought may be found in a group including Henry Sloane Coffin, Walter Rauschenbusch, Harry Fosdick, Harry F Ward, or others of their type.

F ~~4~~  
H ~~15~~  
[If ~~on the other hand~~ a man is evangelical <sup>in</sup> character who holds to the Divine Sonship and personal lordship of Jesus Christ, who centers his message ~~around~~ the personality of Christ and his revelation of the love of God for a sinning and suffering world, and who is willing to be all things to all men if he may by all means save some, then there are few of the present missionary body who are not strongly ~~evangelical~~. True, some of them (most?) believe in God's creation by evolution as well as by fiat (or possibly rather than by fiat), and believe there is an evolution even in the religious history of Israel, and that there may be error either in the record or in the powers of observation of some of those who recorded events in our Bible, or that God has not withheld a revelation of himself from any race or nation, or that the teachings of Confucius may afford a sort of Chinese Old Testament forerunner to Christian truth (as Bishop Roots), but [they hold ~~even more strongly~~ to the position that God was in Christ revealing Himself to the world, and reconciling

the world unto Himself.

I am jealous for the reputation of my missionary brethren, as well as for their intellectual integrity. It has been my privilege to know a very large proportion of this missionary body during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Gospel. They have devoted their lives to His service in the spirit of sacrifice] though many have found that the sacrifices which they thought were demanded by their task were not those that actually confronted them in their fields. They have engaged in their present forms of work by the very demands of the situations confronting them, "a fact, not a theory," by deliberate choice and not by mere inertia or the entanglements of the Evil One. They conscientiously believe, after prayer, study and conference that the Will of God has been the determining factor both in their present belief and in their present practice, and that the thing they are doing is the thing that should be done by them to bring about the Kingdom of God, either here or in the life to come.

The present tendency to "bring to an issue" the question of the evangelical tendencies of the missionary body seem to me a diversion of energies which might more wisely be given to the work with and for the Chinese. The division of opinion in the missionary body on certain points is in a sense merely a reflection of a similar division in the church at home which supports them. If an issue must be forced, it is equally to be forced on both sides of the Pacific.

If on the other hand this discussion brings to the fore the highly diversified work of the missionary in the present generation when we have largely passed beyond the pioneer stage in many of the coastal provinces of China, and when we must face an awakened national intelligence which is taking all the contributions of the West as well as those which we as missionaries would prefer to see taken, then it will have rendered a real service to those supporters of missionary work who have failed to realize that the missionary is more than an evangelist "pure and simple."

If I did not believe that I am just as truly a missionary attempting to raise the money to build a school in which we can train the best missionaries of the next generation, my resignation would go in today. But because I believe that this task will multiply the effectiveness of other men, by doing a necessary thing which they are not in a position to do, while they devote themselves to firsthand contacts with the Chinese, I have turned aside from other opportunities to this specialized task, and believe myself still entitled to the proud name of "missionary." ]

Pardon the length of this letter. I hope it gives the information you need, as well as a point of view. I am at your service in this matter if there is any point I should have cleared up which I did not.

Very cordially yours,

*C. L. Boynton*



Woman's Foreign Missionary Society of the Presbytery of Philadelphia

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MRS. E. BOYD WEITZEL  
The Alexandra, 42nd and Chester Avenue

A

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Recording Secretary

MRS. R. W. MCCALMONT  
5125 Chestnut Street

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Corresponding, MRS. WM. J. SHAEFFER  
1638 Green Street

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2044 65th Avenue, Germantown

Missionary Education, MRS. REBA M. GRAHAM  
1419 N. 16th Street

Dept. of Associate Members, MRS. B. F. KEHLER  
316 S. 16th Street

Young Women  
MISS LYDIA L. HESS  
4222 Pine Street

Westminster Guild  
MRS. JAS. T. YOUNG  
Alexandra Apartments

Young People's } S. C. E.  
MRS. J. F. SMITH  
1708 Mifflin Street

L. B., L. L. B. and Jr. C. E.  
MISS REBECCA HUGHES  
5414 Trinity Place

Philadelphia, Mar. 15 1921

My dear Mrs. Hill,

Am sending you a copy of a letter which I have been advised to send to Miss Hodge. Wanted you to know of it.

Foreign Missions

Miss Helen B. Cooper

[Re the ~~Jan. 1921~~ Memorial Woman's Missionary Society decided at our annual meeting that we could no longer give our gifts thru the Boards of the church. We feel in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 5 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true

and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our boards and it is with the deepest regret that we have had to take this step.]

We are enclosing one dollar for the Contrigent fund to help pay postage etc on notices which they send us during the year.

Very sincerely,  
Miss Laura Y. Buckalar  
1533 Shunk St. Pres.

Mrs. F. Parks Lucas,  
1206 Oregon Ave.



*a a Fulton*  
139, West Palm Ave.

Eagle Rock City, Cal. March 16, 1921

Mr. Rev. Robert E. Speer, D.D.

New York,

Dear Dr. Speer;

your letter with alleged statements by Dr. Griffith Thomas is before me.

Q  
P

[If Dr. Griffith Thomas asserts that there are 100 missionaries in Canton, not one of which is doing evangelistic work he has been misinformed. Following are names of men residing in Canton, and engaged exclusively in evangelistic work. E. E. Walline; A. J. Fisher; C. Miller; A. A. Fulton; J. Lake; H. Burkwall; C. Nelson; Swedish Mission one man; also A. A. Pratt residing one hour's distance from Canton; W. Mawson, Total 10.

These men travel long distances yearly, and under their leadership are more than 150 Chinese preachers and colporteurs. By aid and guidance of these men, ~~many~~ in co-operation with their Chinese preachers more than 1000 villages are reached yearly, and many tens of thousands of persons reached with the Gospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large matshed was erected in Canton some months ago, and meetings were conducted almost entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, each meeting attended by more than 3000 persons. More than 10000 persons heard the Gospel, and 2900 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at at one communion service in one Church 110 persons were baptized.]

D

[As to the criticisms upon the missionaries in China that there were very large bodies of them that were modernists and unevangelical, I can only say that I cannot speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world.

Just what particular theological view each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe.]

Q

[With one exception every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more than 25 years.

These instructors have been carefully chosen by their respective Missions and Boards, and have the approval of a body of experienced men who are directors of that Theological College.

"By their fruits ye shall know them", and the 40000 converts, and thousands of churches and chapels are unanswerable evidence of the self-sacrificing work carried on by evangelistic, educational and medical agencies. "And whereunto we have already attained by that same rule let us walk".

Yours cordially,

*a a Fulton*



F. W. Bible

THOMAS W. LAMONT  
Chairman

Cable Address "Chifund"

Hon. NORMAN H. DAVIS  
Honorary Treasurer

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*Director of Publicity*

March 17, 1921.

Mr. Robert E. Speer,  
156-5th. Avenue,  
New York City.

My dear Mr. Speer:

My reply to your letter of March 9th. has been delayed because I have been unable to get away from the China Famine Fund office to look up in the latest issue of the Protestant Directory of China, facts in regard to missionaries in Shanghai. Yesterday I was able to get to the Reference Library, and hope this letter will reach you in time to be of service.

Dr. Griffith Thomas evidently did not get his figures as to the number of missionaries in Shanghai in the Protestant Directory, unless he is referring to men only. As a matter of fact, the Protestant Directory lists over 500 missionaries in Shanghai.

This Dr. Thomas statement with reference to the number of missionaries engaged in Evangelistic work, should be considered in connection with the work of those Mission Boards which occupy Shanghai as a Mission Station. On this basis there could be reasonable discussion of the question as to whether these Protestant forces are setting aside a sufficient number of men for evangelistic work. The table below shows the more important societies occupying Shanghai in this way, together with the number of men regularly assigned to Shanghai to station work and the number allotted to direct evangelistic work:

<u>Societies</u>	<u>Men Workers</u>	<u>Men Evangelists</u>
Christian Alliance.	2	Each about a time Evangelistic
London Missionary Society	6	1 full time (work ( 1 possibly half time)
Methodist Episcopal South	4	2 full time
Protestant Episcopal	22	2 .. ..
Presbyterian North	4	2 .. ..
South Baptist Convention	4	1 .. ..
Seventh Day Baptist	2	1 (?)
	<hr style="width: 50%; margin: 0 auto;"/> 44	<hr style="width: 50%; margin: 0 auto;"/> 8 plus, possibly 2.

**Give China a Chance—To Live**

Mr. Robert E. Speer

- 2 -

My own judgement is that these figures show that the Protestant Board are not adequately meeting the evangelistic demand of Shanghai.

But this important question is only confused when figures are introduced as they are by Dr. Thomas in showing the total number of missionaries in Shanghai, the great majority of whom are located there in order to work for the whole of China. Dr. Thomas might just as well list all Board Secretaries and General Executives who have offices in New York City and point out that practically none of them are engaged in evangelistic work in New York City.

E [Dr. Thomas's statement charging the missionaries with being "Modernist and unevangelical in their religious views" is dependent in part upon definition. ~~Dr. Thomas's definition and mine probably would not agree.~~

I can best give you my judgement in the terms of a comparison. I have a large acquaintance among missionaries through the Yangtse Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgement any definition of modernism or <sup>un-</sup>evangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban<sup>u</sup> which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgement positively, I would say that I think the overwhelming majority of missionaries in China are ~~largely~~ sound and evangelical in their views. There are, of course, a few men with radical views who obtrude their views rather markedly upon the public but such men are rare, but the judgement of the missionary body as a whole, based upon these few cases is markedly unfair.]

Yours very sincerely,

F. W. Biller

FWB/BB.

Exam appearance. I am sending the letter it is rather than delay it for re-writing.

*D. J. Fleming*

UNION THEOLOGICAL SEMINARY  
BROADWAY AT 120TH STREET  
NEW YORK

March 21, 1921

Dr. Robert E. Speer  
Foreign Board  
156 Fifth avenue  
New York city

Dear Dr. Speer:

Please find enclosed a copy of the list of our alumni who have gone to China and Japan, which has just been made out for Professor G. A. Johnston Ross.

In connection with our conversation in church yesterday, may I most sincerely urge you to write most freely to me whenever you hear of ways in which Union can improve its service to missions. We are by no means coming up to our ideal. There are many things of which we are conscious which we wish were better, and yet it is just possible that in your conversations you may hear about things capable of remedy but of which we do not know. I am simply trying to tell you that I personally would rejoice to have you feel free enough to share suggestions with us that may help our part in this common work.

Very sincerely yours,

*D. J. Fleming*

(Enclosure)



THE ALUMNI OF UNION THEOLOGICAL SEMINARY IN CHINA AND JAPAN.

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1914

ALBERTSON, Wilford Beaton,	Chungking, Szechuan, China
MURATA, Toichi	Mikage, Japan
SUZUKI, Koji	Asaka, Japan
WALSER, Theodore Demarest	Tokyo, Japan
WEEKES, Ernest Joseph	Canton, China
HAYNES, Egbert McGinnis	Nanchang, China
HINOHARA, Zensuke	Kobe, Japan
ROBERTS, William Payne	Shanghai, China
SHIVELY, Benjamin Franklin	Kyoto, Japan

1915

COLEMAN, Horace Emery	Tokyo, Japan
CONVERSE, Guy Chester	Tokyo, Japan
HALL, Marion Ernest	Tokyo, Japan
OTSUKA, Setsuji	Kyoto, Japan
MEAD, Lawrence Myers	China

1916

LEGER, Samuel Howard	Foochow, China
MORAN, Sherwood Ford	Okayama, Japan
ROBINSON, Harold Wesley	Paotingfu, China
COLSON, Ralph Brownell	Shanghai, China
DITTMER, Clarence Gus	Peking, China

1917

DUBS, Homer Hasenpflug	Nanking, China
LEIPER, Henry Smith	Peking, China
TOPPING, William Hill	Foochow, China
CROSS, Rowland McLean	Peking, China

1917 (Continued)

OSEKO, Motoshige	Tokyo, Japan
OUTERBRIDGE, Howard Wilkinson	Kobe, Japan
REUMANN, Otto G.	China
STIER, Wilhelm Rudolf Fuerchtegott	Tokyo, Japan

1918

SWARTZ, Philip Allen	Peking, China
THOMPSON, Elmer Tyler	Tokyo, Japan
FAIRFIELD, Wynn Cowan	Taikuhsien, China
HUMMELL, William Frederick	Nanking, China
HYLBERT, Lewis Columbus	Ningpo, China
KERR, William Campbell	Chairyung, Korea
LEVERETT, William Josiah	Nodoa, Kwantung, China
LEW, Timothy Tingfang	Wenchow, China
SHOOP, Charles Wilson	Canton, China
SMITH, Ernest Ketcham	Peking, China
SUZUKI, Seiji	Shizuoka, Japan

# PRESBYTERIAN SOCIAL UNION OF PHILADELPHIA

LOUIS A. DAVIS, SECRETARY  
THE LAND TITLE & TRUST CO.

March 31, 1921.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York

My dear Dr. Speer:-

I desire to express my highest appreciation for myself as well as for the Social Union, for your coming to us last Monday evening with such a magnificent message and such a conclusive reply to the criticism made.

I am more than confident that our members are entirely satisfied with the reply, which you so ably made. I am enclosing a small check to cover your carfare and trust that this will be satisfactory to you.

Very sincerely yours,



President.



"I regret to hear what you have to write about Dr. Griffith Thomas although from some newspaper clippings which have come to us I am not surprised. He seems to have adopted a most unfortunate attitude both while he was in China and since he returned. Even Mr. Blackstone, who was responsible for getting him out, and Mr. Tewsbury, who was one of the prime movers of the Bible Union movement, have both frankly stated to me and one of them only last night that Dr. Griffith Thomas brought no spiritual message. He came and spoke as a theological professor with a chip on his shoulder and was in an argumentative frame of mind throughout while what most people wanted, and this applied particularly to the people who differed from him, was not theological argument but spiritual uplift.

Needless to say we have given much thought in China to the problem created by the movement started last summer. It may interest you to know that young Mr. Blackstone did not approve of the organization of the Bible Union and has to date not been willing to join it. He stated very frankly that in his judgment the missionaries in China were agreed in regard to 90% of their Christian beliefs and deplored the antagonism between those who are seeking for a cleavage in the ranks. He is, I think, really desirous of promoting fellowship and friendly co-operation. He does not frequently speak on the "Second Coming of Christ" and is genuinely concerned for a truly spiritual movement in China."

April 22, 1921.

The Rev. J. Walter Lowrie, D.D.,  
20 Museum Road,  
Shanghai, China.

My dear Walter,

I have been intending to write to you for a long time, but it has been pushed off again and again. I must not delay longer.

You will doubtless hear before this letter reaches you of the great loss that we have suffered in the death of Dr. Halsey who has been driving along for years at his customary headlong speed, never sparing himself in the slightest and always giving his full heart and mind to every service that called for him. In the readjustment of the office work recently we had in mind the lightening of his load so that he would not have so much field work and organization, but he had hardly begun to feel the effect of the readjustment. The stroke came very suddenly last Saturday in an attack of Angina Pectoris which revealed serious kidney troubles which resulted in convulsion on Wednesday evening, from which he did not recover. The funeral service will be tomorrow afternoon in the First Church conducted by Dr. Alexander. It seems impossible to think of Dr. Halsey as gone. He was one of the most unselfish, tender-hearted, thoughtful and loving men I have ever known, and his devotion to the missionary cause and to all truth and honor was as pure as sunlight. One thanks God for the benediction of his memory, and I trust that we may keep his spirit forever.

Alas there are many influences at work warring against this spirit of unity and common trust in Christ. You will doubtless have heard of some of the influences of criticism and division with regard to Foreign Missions.

Dr. Griffith-Thomas and Mr. Trusbull have come home very full of criticism and alarm. Instead of seeing the great need as the first thing and the faithfulness and substantial unity of the missionary body as the second thing, and the tendencies



Dr. Lowrie-- 2.

of weakness and the elements of mistake and divergence as the third thing, they have seen this third thing first, and have so exalted it and magnified it as to throw everything out of perspective and to stir up at home here a spirit of bad feeling and hostility which shows its effects not against the evils which they criticize only, but against the whole body of missionary work in China. They are beginning, I think, to realize these evil effects and in their present statements are trying to recover a truer perspective and proportion, but a good deal of harm has been already done.

It began with articles in the Sunday School Times and with addresses of Dr. Thomas', especially before the Presbyterian Social Union in Philadelphia, a gathering of laymen, many of whom have no large missionary knowledge of their own, and who are easily given an erroneous conception of the extent to which the missionary body in China ~~is~~ honeycombed with heresy and unbelief. The Presbytery of Philadelphia at once took action asking Dr. Thomas for a copy of his address and calling upon the Board of Foreign Missions for a statement of the facts, and I was asked at the following meeting of the Union, to make a statement.

I enclose herewith a copy of Dr. Brown's correspondence with Dr. Thomas with regard to his address and his letter to the Presbytery of Philadelphia, with the copy of its ensuing action. I enclose also copies of the two editorials in the Sunday School Times referred to by Dr. Thomas and two later articles which have appeared which I judge give his Social Union address in an edited form. I send also copies of his article in the Presbyterian and of several editorials in the Presbyterian referring to the matter, and with these I send a copy of my address at the Social Union, and my letter in answer to its editorial of April 7th.

I know what your own views and feelings are, but I know also that you would never have approved of such disproportioned representations as have been made here. I am sending you all this material for your own information, and to ask <sup>you</sup> specifically two questions:

1. Do you know of any member of our Presbyterian Mission body in China who denies the deity of Christ or who does not hold the great evangelical convictions?



Dr. Lowrie -3-

2. Are there any missionaries of our Church in China who are exceeding the <sup>limits</sup> ~~points~~ of those liberties which our ministers at home enjoy under the sanction of the Church in the interpretation of our evangelical faith?

There are many whose interest in Foreign Missions is purely secondary and who will not hesitate to imperil or sacrifice <sup>the missionary cause</sup> ~~these interests~~ in doctrinal controversy. We know that the body of our foreign missionaries represents the highest level of evangelical conviction and spiritual devotion that we have. None the less there are those who would not hesitate, but who on the other hand would rejoice to see this body of missionaries made the battleground of theological strife and debate.

I do not know whether this matter will come up at the General Assembly or not. We shall have to go prepared to meet it there, and to defend the great body of true missionaries from the suspicions which have been raised against them, and to deal in the wise and right way with regard to any actual evils or errors.

I do not know how closely you have been following the Sunday School Times the last year or two, but it is taking a very different line now from that which characterized it in Dr. Trumbull's day. I know that many have been troubled by its teaching. My own relations with Mr. Trumbull and Mr. Howard have always been so intimate that I have been taking the matter up with them on the basis of careful letters which I had received from Prof. Warfield, President Stevenson, Prof. McFie, Prof. Erdman, and Dr. W.W. White, regarding the doctrinal views of the paper. Dr. <sup>Warfield</sup> ~~McFie~~ wrote some very strong articles regarding these which appeared in the Princeton Review. I received a few days ago a long letter from Charley Trumbull, and I think perhaps I had better enclose a copy of it, and of my reply just for your personal reading.

I miss very much the old correspondence with the China Missions, but Mr. Scott is very good in sharing things with me, and I know that you will write from time to time as I shall take the liberty of writing to you just as friend to friend and in the love that deepens with the years.

Ever affectionately yours,

rec/ms



RECEIVED  
Speer

STEWART MEMORIAL PRESBYTERIAN CHURCH  
STEVENS AVENUE AND THIRTY-SECOND STREET  
MINNEAPOLIS, MINN.

B  
M. S. Shell

JAMES O. BUSWELL, D. D., PASTOR  
WILLIAM L. PORTER, ASSOCIATE PASTOR

May 10th, 1921.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

My dear Dr. Speer:

Thank you very much for your letter of May second, 1921. Thank you also for the documents which were enclosed. I feel the conditions are extremely serious - so extremely serious that we cannot afford as true Christians, to minimize facts.

I had listened very carefully to the documents sent by Dr. Brown to our stated Clerk while they were read before our Presbytery as a protest to the Overture which the Presbytery had passed at a previous meeting. As you know, by far the greater part of these documents are concerned with a discussion of statements made by Dr. Griffeth Thomas. Now Dr. Speer, in all honesty, you will have to admit that Griffeth Thomas has absolutely nothing to do with the Overture which was passed by the Minneapolis Presbytery and later rejected as a result of the fight against it put up by yourself and Dr. Brown. The Overture clearly states that the information extends over a term of at least ten years.

You state also in your letter that certain persons testified to the splendid Godly character of a very large majority of the Missionaries in China. I would like to add my testimony to theirs. You seem to overlook the fact that what we are fighting against is the danger of the comparatively few whose teaching is directly contrary to the standards of the Presbyterian Church, U.S.A. Perhaps you have not heard the old saying that, "one rotten apple may spoil the entire barrel",

You also state in your letter, "I do not know one of our Presbyterian Missionaries in China or elsewhere, who does not believe unequivocally in the diety of Christ and the great fundamental convictions of our Evangelical faith." In reply to this I must say that I do. You ask me how I know and I shall tell you I know on the authority of Godly Missionaries who are or have been on the field. I attended a Presbytery some time ago and this question was brought up. The question was asked, "Are there any missionaries of the Presbyterian Church, U.S.A., who are not standing in accordance with Presbyterian standards?" Instantly two men jumped to their feet. They were perfect strangers to me. One had returned from a certain field and said that emphatically there are, and they are doing great injury to the work. He went on at some length.

STEWART MEMORIAL PRESBYTERIAN CHURCH  
STEVENS AVENUE AND THIRTY-SECOND STREET  
MINNEAPOLIS, MINN.

JAMES O. BUSWELL, D. D., PASTOR  
WILLIAM L. PORTER, ASSOCIATE PASTOR

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The second one next spoke. He had come from still another foreign field and made the same statements. I hold in my hand a letter written by a State officer from one of our great states, (not Minnesota). In this letter is the following statement referring to the matter of unsound men being sent out by our board. "I know of no better place to have this well aired than Winona. If it is again pigeon-holed, I am afraid the foreign board will see a big financial slump from the orthodox men of the Laity." We are not going to send our money thru channels that allow such teachers to be sent out.

Very truly yours,

*James O. Buswell,*

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